Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 25. BOSTON, SATURDAY, JUNE 21, 1834. WHOLE NO. 671.

MISCELLANEOUS.

REV. JOSEPH STEVENS BUCKMINSTER.

The biography of Mr Buckminster, prefixed to the first volume of his published sermons is familiar to many of our readers. There are few, however, we think, who have seen the following beautiful and just tribute to his memory. It is from a sermon of Rev. Mr Palfrey, preached in 1824. As a new pastor has been installed, during the present week, over the Society to which the lamented subject of this notice ministered, it will be read with the greater interest, in connexion with the account of the installation, which is given in another part of this day's paper.

In the sentiments of love and veneration, with which his memory is cherished, I can more entirely sympathize. Of other wise and good men, who have ministered in this place, I have only read and been informed. Him I have heard and known; and who, that has heard him, has not thenceforward found religion invested in his mind with a beauty unknown before? He was in truth a singularly gifted man; of a judgment discriminating, independent and exact; of a fancy profuse of images of the grand and lovely; of a various and accurate learning; of a sensibility keenly alive to the importance of truth, and the dangers and obligations of men; of a pure and fervid zeal; of a truly heavenly spirit. He was formed to interest men in religion; to win them and attach them to it. No one could look on his intellectual beauty,—no one could hear the softest tone of his rich voice,—without loving the spirit that dwelt in the expression of them both. He spoke to solemnize the levity of the young, and inform the wisdom of age; to shake the sinner's purpose, and bind up in the softest balm of consolation the wounds of the Christian's heart. Those of us, who have heard him, with a force and feeling all his own, plead the claims of our religion, describe its value, and disclose its hopes, may not expect, while we live, to witness any thing approaching nearer to what we imagine of a prophet's or an angel's inspiration. He was one of those, who seem appointed to the high and needful office of conciliating to religion the minds of intellectual and tasteful men. God does not abandon them in the mazes of their reasoning pride, nor leave them to lay the flattering unction to their souls, that ignorance is the parent of devotion; but, from time to time, prepares for them splendid proof, such as this was, that

'Piety hath found
Friends in the friends of learning, and true prayer
Hath flowed from lips wet with Castalian dews.'

Such a combination as is presented in the character of a man eminent at once in Christian graces and in human accomplishments, has a vast efficacy to make religion understood and prized. Religion sanctifies the latter, and shows their proper uses; and, in turn, is itself nobly recommended, being exhibited in this imposing and attractive union.

Nor in regard alone to the services directly rendered by him to religion, was this lamented man a public benefactor. His mind was one of those, which leave a broad impress on the character of the times. The weight of his influence, and the more powerful attraction of his example, gave an impulse to the cause of good learning, of which we are daily witnessing more and more brilliant consequences. But these were not the cares the nearest to his heart. Though followed by an admiration too enthusiastic for a man of less singleness of mind to bear without being led astray from his appropriate work, here was the scene of his favorite labors, and here he reaped their most desired reward. Every thing here reminds us of him. The thought of this place of our solemnities never recurs, without bringing with it the revered and beloved idea of him, in whose light for so happy, though so brief a season, it rejoiced. At the table of Christian fellowship, I meet the disciples, whom he led to that feast, and his presence almost seems to be with us there. Already I find encouragement and friendship in those, whose earliest remembered impressions of religion are associated with the pathos of his melting tones, and the glory of his speaking eye. I stand by death-beds cheered by happy hopes of immortality, which he taught to glow, and witness the Christian patience of mourners, to whom he was the minister of that lasting peace, which the world can neither give nor take away. Happy servant of his God! who can leave such enduring memorials of so short a life; who, long after the first burst of general distress at his early departure has been hushed, survives in the virtuous purposes of manhood, and the calm meditations of age. Happy, whose epitaph is recorded in the religious dedication of so many grateful hearts! There is no other distinction but is mean compared with such a glory. There is no work, no praise, to be coveted like his, who has been thus instrumental in *turning many to righteousness*. They pay him, while they live, that most honorable tribute of giving him a place among their most spiritual thoughts, their holiest affections. They transmit his influence in the events, which they control, and the minds, which they form. And when, at last, he meets them above, can any thing be wanting to the worth of his *crown of rejoicing*, when they remember together, that it was by his agency, that God made them associates for angels?

"NO REST ON EARTH."

We gave recently an abstract of the first sermon in the April number of the Liberal Preacher, by the late Rev. E. S. Goodwin. The second sermon in that number is also by Mr Goodwin. Its title we have here given.

His first remark is—'the human soul needs a rest,'—and he proceeds to tell what kind of rest. 'The heart requires some fixed point of repose; something on which we may settle and find support and satisfaction in all the trials and calamities of life. This point of the soul's repose must be something established in choice. Something which the mind clearly discerns, confides in and resolves to follow at all events. In his own words —'It is a citizenship of the mind, a home, a spiritual dwelling place, in which we lay up our treasures, consecrate our affections, and erect our hopes,—the strong city of the heart.'

He remarks first,—'The human soul requires such a rest.'

Secondly—'man is exceedingly prone to seek and expect to find a point of repose for the soul somewhere on earth.'

Thirdly—'the present world affords no such point of repose as the human heart requires.'—'Look to the worst things of earth, and instead of rest, they afford no other reward than the unquenchable flame and the undying worm. Look to the best, and they may possibly lighten our little day for a little while, but like the sparkling dewdrop they are soon exhaled, and leave the thirsty soul exposed and desolate.'

Fourthly—'God in Christ Jesus our Lord, and he only, is the true point of repose for the mind.'

"The world is changeable, but God is immutable. The world is corrupt, but God is pure. The world at its best estate leaves a void in the heart, but God is fulness itself." *** "God in Christ Jesus has consolations for the mourner, power for the feeble, wisdom for the simple, liberty for the captive, and life for the dead, and is a safe and sure habitation to them that trust him." *** "To him we may safely commit our prospects and hopes on earth, knowing that what he effects shall issue in good, and what he disappoints shall in the end be plain to our eyes. And unto him we may look with joyful confidence when the heavens and earth are melting away. God is forever the same, and in that love of his which is Christ Jesus our Lord we have a sure rest, though friends and enemies, riches and honors, earth and sea, and every visible thing be eternally swept from our sight."

Perchance in saying these things I am speaking parables to some, but I trust in God I am uttering experienced truths to many.

He proceeds to admonish his hearers thus;—

First—'abstract your affections from the present world.'

Secondly—'be persuaded to dissolve all plans and abjure all purposes inconsistent with true religion.'

Thirdly, seek rest for the soul in God, through Jesus Christ. Here is an object which is eternal and unfailing, and deserving the confidence of every soul. 'God is love,' and 'blessed is the man who trusteth in him.' God created souls for himself, and he 'hath a desire to the work of his hands.' For this reason he will not suffer the mind to repose its ultimate confidence on any thing short of himself, and for this cause, when he deprives us of earthly favors, he calls us with more emphasis to come and trust in him. Try this resource, my brethren; we shall find it a sure and lasting one. Take refuge in God; and then, when earth deceives, we shall recline in peace upon the God of truth. Then too, when earthly comforts fail, when friends and relatives go from our presence, we shall still possess a hope that shall make us fast to things eternal in the heavens. Then too, when disappointments thwart our good purposes and benevolent endeavors, we may rest upon Him who retaineth the times and seasons of success in his own hand, and may be contented to labor in our lot, believing that under the oversight of God 'he that soweth and he that reapeth' shall in the end 'rejoice together.' Take refuge in God, and we shall experience that openness of heart towards him, that expansion of mind, which will be a channel for his spiritual influence upon the soul, and when earth with all its objects shall pass away, shall have a mansion of eternal rest, whose builder and maker is God. Look not back to the world. It is too low for an immortal mind to rest upon—too corrupt for a soul that would see God—too temporary for a being destined for eternity—too dangerous for those who must pass the spiritual judgment of God in Christ. But keep the mind steady towards 'the High and Highly One who inhabiteth eternity,;' and then you will have a refuge and a rest which time and change can never reach. Into this rest may God of his infinite mercy bring our souls through Jesus Christ our Lord. Amen.

DOCTRINAL.

EXTRACTS FROM MANTON'S EXPOSITION OF THE EPISTLE OF JAMES.

Manton's exposition of James, from which the following extracts are taken, was written about two hundred years ago. We suppose he was orthodox. In his Preface speaking of the occasion of James' writing this Epistle he says, certainly one great occasion was that which Austin taketh notice of, to wit, the growth of that opinion, in the Apostles' days that a *bare naked faith* was enough to salvation, though good works were neglected.

Works are an evidence of true faith. Graces are not dead, useless habits; they will have some effects and operations, when they are weakest and in their infancy. 'Tis said of Paul, as soon as he was regenerate, 'Behold, he prayeth.' New-born children will cry, at least before they are able to go. This is the evidence by which we must judge; and this is the evidence by which Christ will judge. 1. The evidences by which we must judge. 'Tis the drift of many Scriptures to lay down evidences, taken from sanctification and a holy life. They were written to this very purpose; as more especially Psal. 119 and the 1 Epistle of John. See 1 John v. 13. Yea, conclusions are drawn to our hands. Tis said, Hereby we may know &c. see 1 John iii. 14, 17. In many places promises are given out, with descriptions annexed, taken from the meekness, piety, good works of the saints: as Ps. i. 1, 2. Ps. xxxii. 1, 9. Rom. viii 1. Good works are the most sensible discovery; all causes are known by their effects The apples, leaves and blossoms are evident, when the life and sap is not seen. 2. This is the evidence according to which Christ proceedeth at the day of judgment. Rev. xx. 12. They were judged according to their works. So Matt. vii. 23. Depart from me, ye that work iniquity. They made profession, but their works were naught.

You may make use of this note to judge yourselves, and to judge others. 1. Yourselves: when the causes are hidden, the effects are sensible; therefore you may try graces by their fruits and operations. Works are not a ground of confidence, but an evidence; not the foundations of faith, but the encouragements of assurance. Comfort may be *increased* by the sight of good works, but it is not built upon them. They are seeds of hope, not props of confidence; sweet evidences of election, not causes; happy presages and beginnings of glory. In short they can *manifest* an interest, but not merit it. We have peace with *God* by the righteousness of Christ, and peace of conscience by the fruits of righteousness in ourselves. 2. Others may be judged by their works; where there is knowledge, and a good life, *it is not Christian to suspect the heart.* The Devil said, when he had nothing to object against Job's life, Doth Job serve God for nought? If men be knowing, and profess, and be fruitful in good works, it is an injury to say, they are only civil moral men. Profession may be counterfeited; but when it is honored with *works*, you must leave the heart to God. To be undefiled, and visit the fatherless and widows, that is *true religion*—that is the great note and discovery of it. Empty profession may have more of a party in it, than of *power*; but profession honored with works is Charity's rule to judge by.

Thou believest there is one God: thou dost well &c. This instance showeth what faith he disputeth against, James ii. 9, namely, such as consisteth in bare speculation and knowledge, which can no more save a man, than looking on the same [sun?] can translate a man into the sphere and orb of it.

Bare assent to the articles of religion doth not infer true faith. Do not mistake a naked illumination, or some general acknowledgment of the articles of religion for *faith*. A man may be right in opinion and judgment, but of vile affections; and a carnal Christian is in as much danger as a pagan, or idolator, or heretic; for though his judgment be sound, yet his manners are heterodox and heretical. True believing is not an act of the understanding only, but a work of all the heart.

Do not please yourselves in naked assents: these cost nothing, and are worth nothing. There is a form of knowledge as well as a form of godliness. A form of knowledge is nothing but an idea or module of truth in the brains, when there is no power or virtue to change and transform the heart.

Thou dost well. It is good to own the least appearance of good in men. So far, it is well, saith the Apostle. To commend that which is good, is the ready way to mend the rest. This is a sweet art of drawing on men farther and farther. So far as it is good, *own it.* In this I *praise* you, saith Paul—and again, In this I praise you not. Jesus loved the young man for his moral excellency. Mark x. 21. It was an hopeful step. It is good to take off the scandal of being severe censurers, not to be always blaming It reproveth them that blast the early buddings of grace, and discourage men, as soon as they look towards religion, by their *severe* rigor: like the Dragon that watched to destroy the man child as soon as it was born. The infant, and young workings of grace should be dandled upon the lap of commendation, or like weak things, fostered with much gentleness and care.

We were about to make some observations on the preceding extracts—and particularly to have noticed one expression of questionable authority viz. "*we have peace with God by the righteousness of Christ*;" but casting our eyes over the first page of the Preface we feel a strong inclination to copy it.

I intend by the assistance of God's holy spirit in the weekly returns of this lecture, to handle the Epistle of James. 'Tis full of useful and practical matter. I have the rather chosen this Scripture, that it may be an allay to those comforts, which in another exercise I have endeavored to draw out of the 53d of Isaiah. I would at the same time carry on the doctrine both of faith and manners, and show you your duties together with your encouragements, lest with Ephraim you should only love to tread out the corn, and refuse to break the clods. We are all apt to divorce comfort from duty; and to content ourselves with a barren and unfruitful knowledge of Jesus Christ; as if all that he required of the world, were only a few naked, cold, and unactive apprehensions of his merit, and all things were so done *for us*, that nothing remained to be done *by us*. This is the wretched conceit of many in the present age; and therefore either they abuse the sweetness of grace to looseness, or the power of it to laziness. Christ's merit, and the spirit's efficacy are the common places from whence they draw all the defences and excuses of their own wantonness and idleness. It is true, God hath opened an excellent treasure in the Church, to defray the debts of humble sinners, and to bear the expenses of the saints to Heaven. But there is nothing allowed to wanton prodigals, who spend freely and sin lavishly upon the mere account of the *riches of grace*. As in your charitable bequests, when you leave monies in the way of a stock, it is to encourage men in an honest calling; not to feed riot and excess. Who ever left a sum for drunkards? or a stock to be employed in dicing and gaming? Again, I confess that whatever grace doth, it doth freely. We have grace for grace, i.e. grace for grace's sake. But there is a difference between *merit* and *means*. A school master may teach a child gratis, freely; and yet he must take pains to get his learning. And there is a difference between causality and order. Mercy is never obtained but in the use of means. Wisdom's dole is dispensed at wisdom's gate. But the use of means doth not oblige God to give mercy; there are conditions which only show the way of grace's working. Again I grant that closing with Christ is an excellent duty, and of the highest importance in religion. But in Christ there are no dead and sapless branches. Faith is not an idle grace; wherever it is, it fructifieth in good works. To evince all this to you, I have chosen to explain this Epistle. The Apostle wrote it upon the same reason, to wit, to prevent or check their misprisions, who cry up naked apprehensions for faith, and a barren profession for true religion. Such unrelenting lumps of sin and lust, were there even in the primitive times, gilded with the specious name of *Christians*.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

PHRENOLOGY—OR THE CLAIMS OF DR GALL.

Whether Dr Gall claimed to be the first Phrenologist I do not know; but if I mistake not this honor has been ascribed to him by his disciples. Nor do I recollect the date of his discoveries or of his avowal of them; but I have the impression that the time of Dr Gall was more recent than that of Baron Swedenborg. If in this I am correct, he might derive his first ideas on this subject from Swedenborg's Writings. For to my surprise I lately found a passage in his writings which represents that those who keep the gate of heaven employ phrenological principles for ascertaining the moral characters of those who seek admission to the abodes of the Blessed. In his volume entitled "The true Christian Religion" he has introduced a great number of "Relations" of what he discovered in his numerous visits to the spiritual world. In pp. 136 and 137 he relates what occurred while he was in company with some angels. He and the angels took an opportunity to converse with twelve "new comers" who were not then aware that they had exchanged worlds; and we read as follows:—

"And the angels dispelled their ignorance, and then they saw themselves in another world, and amongst those whom they did not know; and they exclaimed 'Oh, where are we?' And we said you are no longer in the natural world, but in the spiritual world,—and we are angels. Then, after being awaked, they said 'If you are angels show us heaven.' And we replied, stay here a little while, and we will return. And on our return, after half an hour, we saw them expecting us, and said 'Follow us.' And they followed, and we ascended with them; and because we were with them, the keepers opened the gate and let us in. And we said to those who at the threshold receive new-comers—'Explore those.' And they turned them about and saw that the back part of their heads were very hollow, and then they said —'Depart from hence, because the delight of your love is that of doing evil, and thence you are not conjoined to heaven, for in your hearts ye have denied God and despised religion,' and we then said to them—'Do not stay, because if you do you will be cast out. And they hastened down and departed.

"In the way home, we spoke concerning the cause why the back parts of the head of those who have the delight of doing evil are in this world hollow; and I said this was the cause, that man has two brains, one in the back part of the head, which is called *cerebellum*, and the other in the fore part, which is called the *cerebrum*; and that in the *cerebellum* dwells the love of the will, and in the *cerebrum* the thought of the understanding; and that when the thought of the understanding does not lead the love of man's will, the utmost parts of the *cerebellum* which in themselves are celestial, fall down flat, and thence there is a hollowness."

I do not know that Dr Gall ever saw this passage in the writings of Swedenborg; but if he did see it prior to any of his own discoveries, this might have led the way to all he ever wrote on phrenology. If Swedenborg wrote prior to Dr Gall, the Doctor can hardly be regarded as the first phrenologist. How long Swedenborg had been an adept in this science prior to seeing the application of its principles by the keeper of the gate we cannot tell; but at that time he appears to have been such a proficient, that he could explain even to angels the cause of the "hollow" in the back part of the head. Instead of asking an explanation of them, he assumes the office of an instructer; and we do not learn that they made any complaint. Indeed from his own "Relations" Swedenborg seems to have been an important character in the spiritual world, and often employed in the business of explaining important subjects.

The idea that to "new-comers" the gates of heaven are opened or shut on phrenological principles, was new and unexpected to me when I first discovered it in the passage which has been copied. This to those who rely on Swedenborg's testimony as unquestionable, must give to the science of phrenology a transcendant importance. When the science shall be thoroughly understood, it will perhaps be applied for the admission or rejection of candidates for church privileges in the present world. And who will not be cautious about speaking against a science by which his own moral character may hereafter be estimated, and his destiny determined! At present however it would doubtless be somewhat amusing to see a minister employed in examining the skulls of applicants to ascertain whether they are worthy to be admitted as members of a church; and for many years it may be thought extraordinary that examinations of this kind should be deemed necessary after men have found their way to the gate of heaven. If, however, it is a fact, that while people are forming their characters—good or bad—God is engraving these very characters on the skulls of the agents, in a kind of hieroglyphics which will soon be understood and read by all men of science, phrenology may yet furnish powerful motives to forsake the paths of vice and pursue the ways of wisdom. At present, many may feel a kind of security resulting from the belief that their hearts are not known to their fellow men; but when it shall be understood that God forms the cranium as a correct index of the heart, the fancied security will vanish, and the hypocrite, the thief, the adulterer, and other vicious men will fear and tremble.

I cannot doubt that the hieroglyphics written on the heads of men are as sure indications of moral character as a belief or disbelief of many theological opinions which the party spirit of sectarians has employed as tests. But in each case there seems to be an important defect; for we have not yet been assured by divine revelation that these are either safe or proper tests of the heart.

It is also to be observed, that the errors to be found in the theological opinions of many individuals, may more properly be ascribed to unfavorable circumstances than to the depravity of their hearts. So it may perhaps be in regard to the supposed indications of moral character written on the head. By employing unauthorized tests of character, great injustice has been done:—as proofs of this, recollect the crucifixion of the Messiah and the persecution of his apostles and disciples. REFLECTOR.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

MR EDITOR,—I have been pleased to observe so much notice taken of late in your paper of Sunday Schools, for it has always seemed desirable to bring this subject often before the community and especially before those immediately engaged in it. It is to be hoped that still further notice will be taken, so that those who are interested may know with what success they labor and what means others have put into operation to effect the designed end. At the late anniversary of the Sunday School Society it was highly gratifying to hear the report and the remarks to which it gave rise. Certainly no one could have left the church without the impression that there was much to encourage all interested in the cause and to cheer the desponding heart which has not witnessed the anticipated results of its labors in its own little circle, nor without receiving some useful hints upon the importance and pleasure of the office of a teacher. It was particularly pleasant to observe the interest and spirit manifested by the speakers on that occasion. While some very important points were presented and enforced, there were some suggestions in the reports from some of the schools which seemed worthy of attention and I had hoped would be enlarged upon. One was that more notice should be taken of this subject in the public prints, or that there should be a publication wholly devoted to those who are immediately concerned in the management and instruction of Sunday Schools. If the latter course cannot be effected I hope that the former course will be continued to a greater extent in your paper. But it does seem desirable to have a small, cheap periodical, wholly devoted to the religious instruction of the young. It is true an attempt was made six years ago, to support such a work, "The Christian Teachers' Manual, designed for families and Sunday schools," and, after three years relinquished, "because the small number of subscribers does not supply sufficient means for the support of the work, and shows that its object, if attained at all, can be so only to a very limited extent; just far enough to prove that the public taste and public want do not call for a work of this character." These are the words of the Editor uttered "not in the way of complaint, but simply as a fact." It may have been a fact at that time, but, if it be so now, it should be uttered not only in way of complaint,

but of reproof, and to the shame of the community.

But such I am confident cannot be the case at the present time; there has been a great change in public sentiment, especially in our community, with regard to this subject; its importance and value have begun to be realized; the enthusiastic hopes and promises of those early engaged in it have been in a great degree accomplished. It is known that there were many who opposed these schools and still more who doubted their beneficial influence, but the number of these has greatly diminished—so that the question now is not so much, whether schools shall be established and encouraged, as, How they shall be conducted, How shall more be interested, and what are the necessary qualifications for a teacher. These are important questions, and have been well answered in the Teacher's Manual. It did much good in its day and it is capable of doing still greater at the present time. Such a publication, I conceive, would be of immense value to this cause, and I know of no work to which a young teacher now could be referred, which is better adapted to prepare him for his office and its duties—it not only contains articles which must be very interesting to every child, but also many excellent hints upon the qualifications of teachers and manner of instruction, which are highly useful. The importance of Sunday schools has been well and forcibly presented in this work. With such merits, the few remaining copies which may be found, ought not to be suffered to moulder away and pass into oblivion. Such a publication in the present emergencies and with the present increasing interest on this important subject, is much needed,—I could not but hail, as one of the happiest auspices of improvement and success in this glorious cause, a work conducted with the same liberality, spirit and intelligence. So much notice has been taken of this publication because it seemed to be such an one as is now demanded, and also to direct the attention of those teachers, who have commenced their duties within three years, to this which they will find of great assistance.

E.

FOR THE CHRISTIAN REGISTER.

"FOLLOW THOU ME."

This comprehends the whole duty of man. Follow Jesus,—possess his spirit,—obey his commands; and if all did this, how changed and how happy would be the state of things. It would be the chief desire and endeavor of every one to forsake all that is evil,and to practise all that is good and virtuous; and all immorality and vice of every form and degree would be banished from the world. There would be no hard thoughts or uncharitable feelings between neighbors, for every one would love his neighbor as himself. There would be no more bitterness or contention in society, for every one would do as he would be done by, and would profess that charity which "never faileth." There would be no more war and strife between nations, for "nation would no more lift up sword against nation,neither would they learn war any more." But all would realize the fraternal relation, would feel that the family of man is one great family of brethren, that they have one common Father in heaven, one Saviour, and one great and eternal interest to seek for.

The tendency of mankind has been, and still is, to separate religion too much from the common duties and avocations of life, and to regard it as disconnected with the prevailing principles and affections of the heart. In every age they have generally been willing to fulfil its external services and to keep up an outside show of piety, but have been prone to omit the weightier matters of the law, justice, mercy and faith. They have been willing to perform almost any rites and ceremonies however numerous and burdensome, if by that means they could be relieved from the far more difficult, and what are indeed the essential duties of religion; the maintainance of personal purity, the control of the passions, and the performance of good works. "These ought ye to have done and not to leave the other undone."

After the Saviour had risen from the dead, but before he had ascended to his Father and our Father, he met some of his disciples at the sea of Tiberias, and a certain question was at that time proposed to him by one of his disciples respecting another disciple. Lord, said Peter, and what shall this man do? This was a question prompted by mere curiosity, and as it regarded his duty, his success in the ministry, or his final salvation, it was entirely unimportant; and our Lord's answer to him was, 'What is that to thee? Follow thou me.' He had been informing that disciple that he should live to old age, and then be girded, and carried to die whither he would not. He had told him to spend the remainder of his life in the arduous labors and duties of the gospel ministry, and his answer to his question was the same as though he had said, What is the fate of thy brother disciple to thee, but a vain and idle speculation, which no way concerns thy duty, or thy salvation, and which may lead thee to neglect both? Study thy duty; be faithful to thyself and to thy God; prepare for thine own death; follow thou me.

And this answer is sufficient for every Christian. Follow Jesus,—the way, the truth, and the life. If others entertain different views of religion,and pursue a different course of conduct from ourselves, what is that to us? We indeed should be interested in the improvement and spiritual well-being of every individual, and should use every means in our power for the advancement of this high object. But still, their improvement and well-being is not connected with ours. Their faith is nothing to us. Their sins cannot condemn us, neither can their virtues save us. One is our Master even Christ, and each one to his own Master, and according to his own character and heart, must stand or fall. And if others differ and contend about various points of belief, and deny each other the christian name, and denounce each other as heretics and infidels because they differ from them in sentiment, what is it to us? It no way concerns our duty, or our acceptance with God, and if we follow in their steps we may fail of both. If our own hearts are right with God, and we possess the spirit of our divine Master, we should let these differences pass by as mere fleeting shadows—as the follies of a deluded and wicked world, rather than the effect of true religion; and let them not disturb our peace. It is not for us to perplex ourselves, and to waste the precious moments of life about mysterious and speculative points of theology, or about the wranglings of different sects and parties, but to *follow Jesus*. He is our great Master and Teacher from heaven, whose word is eternal truth, and our great concern is to obey his precepts, to imitate his spotless example, and to possess his spirit. "For if any man have not the spirit of Christ, he is none of his." B.

FOR THE CHRISTIAN REGISTER.

GRACE AT MEALS.

Asking a blessing and giving thanks at meals, are religious services which some perform very carefully and constantly; some, with a great deal of irregularity, and coldness; and not a few totally neglect them. Some of those who neglect them are persons who are very indifferent about religion; and others omit these services on the plea, that they are of little or no importance.

There is no place in scripture where we are forbidden to engage in such exercises. To say grace at our meals, if it is done decently, reverently and devoutly, will not be likely to do any harm; and it may be instrumental in doing considerable good.

A Christian will not deem it foolish or superstitious to acknowledge his dependence on God for all things, to supplicate his blessing on all he does, and all he enjoys, and to render thanks to him for all the favors he bestows. "But is there not danger of multiplying religious services, and ceremonies, till we weary and disgust others, and become formal and lifeless ourselves?" It is true they might be so multiplied as to prove a burden and an injury, but while our more open and stated acts of devotion are limited to our short services at our meals, and to morning and evening prayers, I see not why they need to be disagreeable and tiresome, nor why they need to produce formality and deadness in our religion. There are many who have been accustomed to such duties from day to day, and from year to year, and still preserved their piety, their spirituality, and their fervor. These daily exercises have not chilled, but cherished their devotions; have not grown unmeaning and wearisome, but more significant and delightful.

Let us consider some of the benefits of having these religious services at table. It will tend to make our meals more orderly, social, and sober. It will bring us to the table at the same time, and will do something to restrain that levity to which many are mostly inclined on such occasions. It would help us to remember the goodness of God, and our dependence on him; and to excite our gratitude. Its tendency would be to keep alive a spirit of devotion in our hearts, and to assist us in carrying our religion into all the business and enjoyments of life.

It would also be a means without ostentation or intrusion, on our part, of impressing on others, who might from time to time be inmates of our dwelling, or guests at our table, a sense of obligation to God, and of the importance of religion. It would make the thoughtless and vicious more respectful in our presence; it would encourage the serious and pious to join us in religious conversation; and thus enable us often to receive and to communicate profitable instruction. These short and simple acts of devotion for the neglect of which, few can plead want of time, or qualification, continued from day to day, and from year to year, might be the means of awakening and nourishing the piety of many. If we love and duly estimate religion, why should we not be glad to embrace every opportunity to recognize its authority and sanctions; and to extend its salutary influences? and we should be more earnest and forward to do this, since we live in a land, where multitudes are thoughtless and stupid, and many are openly opposed to religion. Let those who are in the habit of omitting this service, consider in how many ways it may be useful to themselves and to others! If they feel that they are pensioners on the bounty of their heavenly Father, let them own it. If they desire to exert a Christian and holy influence on those around them, let them willingly seize all proper occasions for causing others to take knowledge of them that they have been with Jesus. J. F.

FOR THE CHRISTIAN REGISTER.

THOUGHTS ON THE MINISTRY.—NO. IV.

Mr Editor,—I resume and close with this number, the thoughts which I had to offer on the subject of the ministry. If I mistake not, the seed has been sown which is to spring up and bear much fruit. The whole tenor of the remarks at the Annual meeting of the American Unitarian Association of the present year indicated strongly, that the difficulty was felt,—and of course some remedy will soon be applied. The appeal, that was made in behalf of the weaker churches, and for an increase in the number of those who should go forth and preach the Gospel to the poor, was confirmatory of the general position which has been taken in these numbers. It only remains for me to complete the design by pointing out the manner which occurs to me as that alone which can be adequate to effect the object in view. The School at Cambridge must be the great fountain-head to which we must look in the first instance for an increase of laborers in the Lord's Vineyard which is now so ripe for the harvest of truth. Its governors, should give increased facilities to those who would obtain the advantages of the Institution. They should throw wide open their doors to all who possess a right spirit, a pure character and strong minds, although deficient in classical attainments. They should give the student of limited means the opportunities of practical preaching, that while under instruction he may do good both to himself and others. Their fees should be lessened, and their requirements made as liberal as the nature of the case will admit. They must encourage in every possible way the pious and the studious to become candidates for the holy office of the Gospel Preacher. Another means for increasing the number is by the assistance of clergymen who are themselves engaged in the work of the ministry. They must put up no bars of partition between those of a less, and those of a more highly educated order. Where the spirit and the talent is, there let them give their approbation, and strengthen the hands of such, in the great work of evangelizing the world. But after all, these, as it seems to me, are inadequate to the attainment of a full supply of ministers so as to extend the truth as far and as fast as we so earnestly desire. Another SCHOOL therefore is the remedy which is now proposed. This school may be located here or elsewhere; at the East or at the West. But the character and plan of it should be essentially different from the one which is now and always must be in successful operation here. It may be a Manual Labor School. It should be so arranged as to terms and time that a good theological education may be obtained at a much less rate of expenditure than is now required. The utmost facility should be offered to those who feel disposed to give up their lives to the good of mankind. The standard of education should by no means be placed too low. But seven years of preparation as now required, and a tax beyond the means of most except the favored few, should not be considered necessary. By the new arrangement, two or three years of study at most, should be deemed requisite for such a preparation for the ministry as will satisfy the want of many churches whose means are small, and of those where no christian privileges are now enjoyed. These ideas are the mere germ. The whole subject requires mature deliberation and careful arrangement. But it will be asked, how are we to obtain the means for establishing such a school? I answer by the YOUNG MEN of liberal views spread over the whole breadth and extent of our country. They must take up the subject in earnest. They must form a union for the promotion of this object. A young men's EDUCATION SOCIETY in a few years might obtain adequate means, and infuse an energy into such an enterprise as to excite the strongest hopes for the happiest and noblest results. The young men in time to come are to be the pioneers in every great work for the moral reformation of the world. May they engage in this, and find their efforts crowned, with the approbation of the good—and the smiles of Heaven. APOLLOS.

FOR THE CHRISTIAN REGISTER.

SCRIPTURE DOCTRINE RESPECTING THE RESURRECTION OF JESUS CHRIST.

Mr Editor I observed, in the Register of May 24th, an extract from the Christian Reformer, on the question whether it is the doctrine of the New Testament, that our Lord raised himself from the dead or was raised by the power of God. Perhaps, some may have thought it a needless question, as it was so common for Christ to say, "that what the Father did by him, he himself did." Such was his language and mode of expression, with reference to his miracles. He says often that he wrought miracles, that he had power to perform them &c. And yet he as often and expressly declares, that the miracles were done by the power of his Father; that he had the power from God to perform them, and that it was the Father dwelling in him, or a divine power given him, which did these mighty works. Jesus was 'the Sent of God;' his prophet, messenger, agent to teach and establish a new religion; not indeed entirely new; for the gospel does not contradict, but confirms the faith of the patriarchs, of Moses and the prophets; though it reveals more fully a future life, teaches a purer or more spiritual religion, and declares the divine benignity and grace toward man.

So, as to the resurrection of our Lord from the grave, it is sometimes said that he arose from the dead; but far more frequently, that he *was raised* up by the glory or power of the Father. In most places, which refer to this subject, our common version is incorrect. The verb is generally, if not always in the passive voice, which is used to describe his being raised from the dead. Where it is said, the Lord is risen &c; it should be rendered, our Lord has been raised up,—not that he raised himself to life, but *was raised* to life by God. This is the true meaning of his predictions on the subject—and when he says, 'that he had power to lay down his life, and power to receive or take it,' he adds, that this direction, i. e. power, or assurance, he had from God. That is, he had divine assurance, that he should be raised from the grave, if he willingly submitted to death, in pursuance of his obedience to the will of God. The apostles Peter and Paul, in several places, in the Acts, say, God "raised up his son Jesus" &c., or that Christ *was raised* up from the dead. I repeat, that our present translation is erroneous or unfortunate on this subject. Let those who are qualified examine for themselves. A. B.

CHRISTIAN REGISTER.

BOSTON, JUNE 21, 1834.

CHURCH IN BRATTLE SQUARE.

The church in Brattle Square was formed in 1699. There were at that time but five churches in the city. The first church, founded in 1630—second church in 1649—Old South in 1669—First Baptist church in 1679, and First Episcopalian (King's Chapel) in 1688. We gather some interesting facts of the history of the church in Brattle Square, from two sermons of Rev. Mr Palfrey, preached July 18, 1824, and published with many valuable notes.* In the first of these sermons, page 6th, Mr Palfrey says,—

We trace this Church of our fathers to an honorable origin. Its establishment was not owing, like that of too many others, to dissension among fellow worshippers, nor even to so unimportant a cause as preference for the services of a popular individual. It was gathered in the spirit of conscientious adherence to truly enlightened views of Christian order. At the period when its founders associated themselves, there were three churches in this town, besides one congregation of the Baptist sect, and one of the Episcopalian. In these churches the early customs and prejudices of New England still maintained their ascendency. Calvinism was preached in its primitive rigor. The communicants exercised a distinct and original jurisdiction in church affairs. Candidates for admission to the Lord's supper were required to recount in public their religious experiences; and the well-founded feeling of dislike to the Church of England was carried to such a length, that the reading of the Scriptures, and the use of the Lord's prayer were banished from the public services, because they were embraced in the prelatical forms.

The spirit of the age, however, had insensibly moderated from that of a half century before; and when non-conformity was partially rescued from its discredit at the accession of King William, it lost at once something of its pertinacity. A few enlightened men, who perceived the opportunity and importance of adopting some public measures in correspondence with the more mild and liberal views, which had begun to prevail, associated themselves together for the establishment of this Church. The deed by which they became possessed of a piece of land for the erection of a place of worship, is dated January 10, 1698. 'In consideration of the sum of two hundred and fifty pounds,' and 'for other good causes and considerations thereunto moving' him, it conveys from Thomas Brattle to twenty persons associated with himself, a piece of land, called *Brattle's Close* &c. Upon this land they proceeded to erect a house for worship, which they completed in the autumn of the following year.

Some of the *undertakers*, as they style themselves, of this Church, were gentlemen in public office, and all appear to have been persons of character and weight in society. Their plan of order and worship, however, was so novel as to subject them to much jealousy from the neighboring churches; and they found it necessary to explain themselves in a paper, entitled, A Manifesto or Declaration set forth by the Undertakers of the New Church, now erected in Boston in New England, Nov. 17, 1699. In this paper, while they declare, that they 'approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster;' that they 'design only the true and pure worship of God, according to the rules appearing plainly to' them 'in his Word;' that they sincerely desire and intend 'to hold communion with the churches here as true churches, and openly protest against all suspicion and jealousy to the contrary, as most injurious' to them;—they go on to say, that they 'judge it most suitable and convenient,' that, in 'the public worship, some part of the Holy Scriptures be read by the minister at his discretion.' They profess, that they 'dare not refuse' baptism 'to any child offered by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion. But this being a ministerial act,' they 'think it the pastor's province to receive such professions and engagements.' 'We judge it fitting and expedient,' they say, 'that whoever would be admitted to partake with us in the Holy Sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant. But we assume not to ourselves to impose upon any a public relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publicly declare himself satisfied in the person offered to our communion, and seasonably propound him.' 'Finally we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing.'

At this distance of time, it appears to us extraordinary, that such views as these should have brought great odium on their assertors; but the acrimonious spirit of dissension about the lesser matters of the law, which is not yet at rest, wrought at that period far more busily.

In the summer of 1699, the associates sent a call to Mr Benjamin Colman, then in London. He was a native of Boston, and educated at Cambridge. He had been absent about four years in England, where he had formed many valuable acquaintances, and preached with great acceptance. He was ordained in London, August 4, 1699, agreeably to advice of his friends, who apprehended difficulty in obtaining ordination for him at home, on account of the prejudices existing against the new society. He commenced his labors with the society in December 1699.

On the 23rd of May 1716, Mr William Cooper was ordained as a colleague pastor with Dr. Colman. "The colleagues," says Mr Palfrey, "continued to labor with great harmony, fidelity and success, till December 1743. On the 12th of that month Mr Cooper died of apoplexy.

On the 21st of May, 1746, Mr Samuel Cooper, son of the first colleague of Dr Colman, was ordained as successor to his father. Dr Colman died August 29th of the following year, in the seventy-fourth year of his age, and forty-ninth year of his ministry. Mr Cooper 'was a young man of great promise, which his subsequent life in no degree discredited.'

During the ministry of Dr. Cooper, the first place of worship erected by the society was taken down. It was occupied for the last time on May 10, 1773. The present house was immediately thereon erected, and was opened for worship on the 25th of July, 1773.

The length of Dr Cooper's ministry was about thirty-seven years and an half. He died Dec. 29, 1783.

On the 12th of January 1785, Rev. Peter Thacher of Malden, was installed as successor of Dr Cooper. Mr Thacher early acquired great popularity as a preacher. 'His preaching was direct, practical, earnest.' 'But he is said to have owed his remarkable popularity not more to his evident piety and zeal, and the power of his mind and style, than to the graces of a most captivating elocution.' 'Though in the earlier part of his course' says Mr Palfrey, 'a resolute champion for the harsher doctrines of orthodoxy, his maturer years reformed his youthful judgments. He stood in the latter part of his life, on ground like that of the late Dr Osgood, and Dr Lathrop; and his ministry here was no doubt overruled to favor that happy change in religious sentiment, which has since taken place.' Dr Thacher died on the 16th Dec. 1802, at Savannah, whither he had gone for the benefit of his health.

On the 30th January 1805, Rev. Joseph Stevens Buckminster, was ordained as successor of Dr Thacher. His ministry was short. He died suddenly, on the 9th of June, 1812. A beautiful and most deserved eulogy of this gifted and lamented individual, from Rev. Mr Palfrey's sermon before alluded to, may be found on the first page of this paper.

Mr Buckminster was succeeded by Rev. Edward Everett, who was ordained Feb. 9, 1814. On the 5th of March 1815, he was dismissed at his request, in consequence of his appointment to a professorship at Cambridge College.

Rev. John Gorham Palfrey was ordained as successor of Mr Everett, on the 17th of June, 1818. Having been appointed professor in the Theological Institution at Cambridge, he was dismissed at his request, on the 20th of Feb. 1831.

On Wednesday 18th inst. Rev. Samuel Kirkland Lothrop, recently of Dover, N. H. was installed as pastor of the Congregational church and Society in Brattle Square.

The order of services was as follows:

Introductory Prayer by Mr Robbins, of Boston; anthem, "Blessed be thou, Lord God of Israel," &c. Sermon, by Prof. Palfrey, of Cambridge, from 2 Cor. ii. 16. "Who is sufficient for these things." Prayer of Installation, by Mr Parkman, of Boston; Original Hymn; charge by Mr Walker, of Charlestown; Right Hand of Fellowship, by Mr Frothingham, of Boston; Concluding Prayer by Mr Newell of Cambridge; Doxology; Benediction by the Pastor.

The services were appropriate as to length, and highly elevating and impressive in their tone and character. The sermon was of the first order of discourses on such occasions. The text—"Who is sufficient for these things,"—has usually been a foundation for remarks on the difficulties of the Christian ministry. But this was not the use made of it by the preacher on this occasion. He did not consider the office of the ministry as one of peculiar difficulty. He considered the remark or inquiry of the Apostle, in the text, as referring partly to the peculiar circumstances of the Christian ministry at that period,—in the first days of Christianity; but as chiefly referring to the difficulty of accomplishing all that the great wants of mankind might demand, and the ardent heart of a faithful minister might desire should be done; and not to any intrinsic difficulty in such a fulfilment of all the duties of the ministry, as should satisfy a pure and enlightened conscience, and be acceptable to the great Head of the Church. A man might mistake his own qualifications, and thrust himself into a profession, for which his temper, and tastes, and habits unfitted him, and thus might be subjected to great trials and difficulties in the faithful and successful discharge of the duties of his office. But to him who entered on the profession with right views of its responsibilities, and of his own qualifications, and with a heart imbued with the spirit of his Master, there were no intrinsic or insurmountable difficulties in the right and acceptable discharge of its duties. Duty is measured by ability and opportunity. Every individual in every grade of life has a sphere to fill and duty to perform, and to do all that the circumstances of his condition demand of him as a moral and accountable being, is as difficult for the merchant, the farmer, or for any class of society, as for the minister.

Reference was made to the views entertained of the ministry in past time, and some severe and just censures were passed on the impression that had existed and been too often adopted in practice by parents, that the ministry was the office, best fitted for the least efficient of their educated sons.

Censures were also applied to the ministerial character and habits of the past generation, which though no doubt largely merited, were thought by some, if understood rightly, to have been too undiscriminating in the application, and too severe in degree, in view of the comparatively small demands of that period, and the deficiency of the light and excitements it furnished.

The preacher proceeded to speak of the importance of the minister's sphere of action, and of the facilities which his office gives him for influencing the character of society. In view of the power he may thus exert through his influence on other minds the importance of his station can scarcely be ranked too high.

In this country, where the will of the people is law, whatever the people say *shall* be done—*will* be done. What a power then, to influence, even the most important events, has not the minister, through his near access often] to the guiding minds of the community, and the ready ear and accordance that is yielded to his reasonable suggestions, or well sustained arguments.

The most powerful, beautiful and inspiring part of the discourse was toward the close, in which the preacher spoke of the true nature of the minister's duties and influence,—illustrating, as he did most happily and convincingly, the permanency—the unlimited duration and extent of this influence.

The work of the physician who by his skill snatches our sinking bodies from the grave, is a work, which, in spite of all human skill must be presently undone. The claims of the grave must all be finally paid; they can only be deferred for a season. And so it is with the lawyer, the merchant, the statesman,—their professional engagement and labors have reference only to the present life. But the minister's influence is of a moral nature; he operates on character—on the soul—not for this life merely but for eternity. His work therefore is as important as human destiny, as elevated and enduring as the soul.

After an impressive appeal to his brethren to cultivate and to act upon these high and solemn views of the ministry, the preacher closed with the usual addresses to the pastor elect, and the society.

The following is the original hymn referred to in the account of the exercises.

HYMN.

Lord! bless the rite that gives, this hour,
A shepherd to thy flock below,
To preach the Saviour's name, with power,
And bid salvation's fountains flow.

Here may the hardened heart once more
Break its long sleep of sin and doubt;
Until the smitten rock shall pour
The waters of repentance out.

* See advertisement.

Here may the weary, aching breast,
Seek peace from heaven,—oh! not in vain,—
And the long wand'ring find a rest
Within the Saviour's fold again.

The crush'd flower on the fragrant sod
Drinks not in vain the dews of even!
Thus,—here, on earth's bruis'd flowers, O God,
Pour out the fresh'ning dews of heaven.

Here may the grateful heart, to Thee
Swell its high praises, Holy One;
Till the wide earth shall bow the knee,
Beneath the gospel of thy Son.

ABOLITIONISTS AND COLONIZATIONISTS.

Since the late anniversaries in New York, the controversy between the Colonizationists and the friends of immediate emancipation of the slaves, has become much more decided and heated. It was more than sufficiently warm and uncompromising before. It has now come to be almost rancorous and extirminating. So much so that both parties are in danger of getting wide of the truth; and it will be well if the poor blacks are not crushed, in consequence, between the upper and the nether mill-stone.

As a specimen of some of the extravagance alluded to we quote a passage from a late number of the New York Commercial Gazette, in regard to a late discourse, or harangue of Dr Cox of that city, on the subject of the immediate emancipation of the slaves. The reader may make such allowance as he deems proper for the circumstance that the Editor of the Commercial is an advocate for Colonization. Referring to Dr Cox's address, this Editor says:—

The incongruities in his address were numerous and palpable. He denied the *vox populi* doctrine, and yet asserted the indomitable power of public opinion, and grounded thereon the hopes of its sway in effecting immediate emancipation. He denied that there were one thousand colonists in Liberia, and considered the colonization scheme as an impracticable theoretic enterprise, and yet in the course of his remarks observed that "God was the greatest theorist in the universe." We were somewhat startled by the boldness, not to say irreverence of such a remark; but were still more astounded by his assertion that "JESUS CHRIST WAS A COLORED MAN."

The epithet of colored has been adopted from courtesy on the part of the whites, in kindness to the feelings of the blacks. But colored men, black men, and negro men, after all, mean the same thing. The result is, that Dr Cox alleges that our Saviour was a negro—an averment as revolting to the moral sense of the community, as it is distant from historic truth. Our Saviour was born in Judea—and every body knows that the distinctive features of the Jewish and African races are altogether dissimilar. The former have never possessed the splay foot, the crooked shin, the thick lips, the crisped wool, the fœtor, or any other of those marks of the Cush origin that distinguish the latter. They were utterly distinct from the Egyptians, even in the days of their bondage. In all respects, they were a distinct and peculiar people. They were kept distinct while in Egypt, and in the establishment of their civil polity, by God himself, they were set apart forever, as a peculiar and isolated people—hedged up on every side, and by every legal form, and in all the ceremonials of their complicated rites of worship, to prevent their mingling with any other people. And they are an unamalgamated people—and thereby a standing miracle—to this day.

Our Saviour, moreover, was of the seed of David. And was the shepherd of Bethlehem—the sweet Psalmist of Israel—a negro? The mind recoils at the daring hardihood of the assertion. Besides, if history can be relied upon, so far from being even swarthy, he was uncommonly fair and comely. At all events, there was no necessity of outraging the feelings of the community by a declaration so revolting, and unsupported by proof.

Some months since, we heard it intimated from some of these reckless deceivers, that the visionary doctrines of immediate abolition, would not merely be enforced from the pulpits, but also the profession of them, insisted upon as a *test* for the communion. We could not credit either prediction; but the "signs of the times" seem ominous of their fulfilment. A few—and we rejoice to record a very few—of the pulpits of this city, like that of Dr Cox, have been thus desecrated by inflammatory harangues on this subject, directly appealing to the worst passions of human nature, and most deleterious and demoralizing in their tendency.

In such a crisis, it becomes a grave and important subject for ecclesiastical inquiry on the part of the Presbyterian Church, and one in which Christianity itself is deeply implicated, whether the pulpits of that denomination shall be thus perverted without official censure. For if Dr Cox, and other kindred visionaries, whose intellectual aberrations entitle them to the sympathy and protection of their friends, continue to abuse the sanctuary with such headlong assertion and superlative folly, the pulpit will cease either to deserve or receive the deference and respect, which it is important to our best interests, should continue to hallow that sacred place.

AUTHORS AND PUBLISHERS.

The reading of the children and youth of the present day, is much more select than formerly. There is yet room however, for much improvement. We want more books of a high moral cast that shall entertain while they instruct;—such books, for example as Ware's Sunday Library—the different numbers of which we have noticed as they appeared. To the last of these, on Palestine, by Rev. Mr Bulfinch, we have before but barely referred. We desire to recal to it the attention of our readers, as a book eminently fitted to guide and assist the young in their religious studies.

Let such publications be multiplied, and as fast as possible take the place of the miserable and worse than useless trash that some of our authors and publishers are continually crowding upon the public.

We have the satisfaction to believe that several of our American publishers are governed by principle and conscience, in the selection of the works they bring before the public. We wish that more of them would act with the same discrimination, and the same regard to the moral influence of their profession; and that the well-principled part of the reading community would show their marked approbation of those of the profession, both authors and publishers, who in preparing works for publication give predominance to high and honorable motives; and that they would patronize and encourage such, instead of those who dash on recklessly, without reason or principle—publishing works merely for their saleableness, without regard to their moral tendency—whether it be to corrupt and debase, or to purify and elevate the public taste and sentiment.

On this point we take the liberty to refer our readers to an article entitled "Principles of Morality" on the first page of our paper of May 31st. The remarks are just and discriminating, and are adapted to strengthen existing good principles and to awaken, wherever necessary, and give vigor, to sleepy and yielding consciences.

The importance of these remarks will be the more felt by calling to mind a statement in a late English paper, that "Turpin, the highwayman, is to be a prominent character in the forthcoming romance of Rockwood."

The following pertinent remarks in reference to this fact, are from the Daily Advertiser.

We doubt whether it ever occurred to this meritorious personage, while he was engaged in the disinterested task of relieving travellers of their superfluous cash, that he should be held up to the admiration of posterity as a hero of romance. The living gentlemen of the same worthy profession must feel wonderfully invigorated by the consciousness, that their exploits are to be embalmed by genius, and to be read with delight by the readers of refined and moral communities. Until within a few years, the "Newgate Calendar" and "Awful Beacon" have constituted the only record of their achievements. In view of the new glory that awaits them, how can they fail to labor with redoubled zeal in maintaining the honor and dignity of cutthroats and pickpockets?

"THE MODERATE DRINKER." This is another valuable addition to the temperance tracts published by Ford and Damrell. It is declared to be a true history of actual occurrences, with only a change of names &c. We hope it will be as widely circulated as the other numbers have been. They are all adapted to do good, and have done good.

OBITUARY.

Rev. GEORGE CHAPMAN deceased June 2, 1834, aged 25.

It matters little to the departed that praises are mingled with the tears of those who attend him to his resting place.—Nor can the sculptured marble detain the freed spirit in its narrow cell. If he has lived the life of the righteous, he is above the praise of man, receiving the reward of such in the presence of his God. Neither may the bereaved be thus beguiled of their tears, nor cheated from the consciousness of their loss. The cloud which hangs over their dwelling is too dark and too heavy for aught but the eye of faith to pierce, and the rays of God's mercy to dispel. Still it is well that deserved praise should ever follow 'the just made perfect.' Though *he* needs it not, the living do; for "the tomb is not for the dead alone." It speaks a solemn language to those who are not yet called. We are *here* made to feel that character is duly appreciated—that no good man dies, but that other good men mourn.

And nowhere can we find this lesson more forcibly and feelingly inculcated, than at the grave of Chapman. A good son, a good citizen and a good christian has been taken away. He was from earliest youth a scholar. Even as a boy his tastes, habits and pursuits were literary. With such tastes, and having very early imbibed right and exalted views of duty and usefulness, it is not surprising that we find him leaving the University, one of the very first scholars of the remarkable Class of 1828. Nor was his attention by any means limited to the regular studies of the classes. He made great advances in the languages, particularly the Hebrew and German as connected with his profession. Though his years were few, he was a ripe scholar. But why speak of his talents! Young as he was he has left behind evidence of these in one or two discourses which, though reluctantly, he thought it his duty to publish at Louisville; where, after having left his family and friends, he went a stranger, and was repaid for his devotion by seeing one of our Churches strengthened and built up chiefly through the instrumentality of his character, personal and professional.

We would rather praise our friend for his true christian humility, that grace, last acquired, and so rarely met with in the young. Though he was bold for the right, firm in faith, and strong *'in Christ strengthening him,'* yet personally he was meek, and mild and humble. Though as far as *self* was concerned, he would fain have lived peaceably with all men, not answering again; yet as a devoted servant of his master, he has boldly stretched forth his hand to answer for his cause, and give a reason for the faith which was in him. As an instance of his energy in the performance of duty, and of the slight estimate himself made of his labors, we would extract a few lines from his answer to the Committee of the Unitarian Church in Louisville; who, urging him to prolong his stay with them, assure him that—"they believe the welfare of their Church to depend materially upon the personal character, as well as the clerical qualifications of their Pastor. And they do not mean to flatter you, Sir, when they say, that although they may readily get some one as your successor; they fear it will be long before they can find one so eminently qualified at once, to promote the cause of liberal Christianity, to assuage the rancor of sectarian feeling and to win the good will and good opinion of all classes, as yourself." Our friend answers the gentlemen of the Committee—"I was filled with mingled surprise and pleasure, on reading so kind and flattering a notice of my ministerial labors, for the past year, and so united a request that I should continue my humble services. I most thankfully acknowledge the unwearied courtesy and kindness of which I have been the object. Coming here a stranger to you all, young, and possessing but scanty experience and very limited abilities, I received that indulgence which I so much needed. Be pleased to accept, as the only return I can make, the feeble and imperfect services I have been able to render. My connexion with you has been to me a source of much interest and pleasure. I am deeply conscious how unequal I was to a post of such singular difficulty and peril. I have stood upon the outposts a solitary, unassisted champion for an oppressed and odious cause. I have labored, not as I could have wished, but as I was able. Accept my imperfect attempt to perform my duty as a Minister of the everlasting Gospel.—Once more I bid you an affectionate farewell. Should we never meet again on this side the grave, may God in his mercy grant that our paths through life, though widely separated for a season, may conduct us all to mansions of everlasting peace and joy, in the kingdom of our Heavenly Father." Such was his short life, made up of useful energetic action—and such we fear in consequence his death. Knowing himself "the solitary unassisted champion," he deemed it his duty to be instant in season and out of season; and this too in a climate which requires great prudence and caution.

The circumstances attending his death were peculiarly distressing. After assuming the charge of the Unitarian Church in Framingham, he was permitted to minister to them but three Sabbaths. By the mysterious providence of God, he was soon to be called from his labors here, to serve in an higher sphere where more perfect knowledge begets more perfect joy. His illness furnishes yet another proof of the beauty of his christian character. Patience had her perfect work. The prostration of the body tended to the elevation of the soul. And can we doubt that he is now in the kingdom of his Heavenly Father! We cannot doubt it. And this conviction it is which unfits us for sympathizing with his mourning friends and family. We see but little cause to grieve. The axe has been laid at the root of the tree as yet green and flourishing, but not before it had yielded a plentiful harvest. Short has been his stewardship, but so had he improved the talents committed to his charge that we are sure he has been admitted to the joy of his Lord.—The Apostle has said to the family of our late friend—"I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—*Daily Adv.*

CONGRESSIONAL INTELLIGENCE.

In the Senate, on Monday, June 9th, a Report on the state of the Post office Department was made by Mr Ewing; a counter Report, was also submitted by Mr Grundy.

A motion was made to print 30,000 copies of Mr Ewing's Report. The consideration of it was postponed till tomorrow.

The joint resolution of the House to fix on the 30th June for the adjournment of Congress was concurred in.

In the House of Representatives there was no business on Monday, of much interest with the public.

In the Senate on Tuesday, several memorials were presented, on the subject of the prevailing distress.—The committee on the Library reported a resolution to procure an equestrian statue of Washington, to be placed at the Eastern front of the Capitol. The unfinished business, being the motion to print 30,000 extra copies of the report on the Post Office Department, was taken up and gave occasion to a debate, which was not concluded at the hour of adjournment.

In the House of Representatives, an amendment made by the Senate in the resolution relative to the adjournment, was agreed to, and the session is now, by agreement of both Houses, to terminate on the 30th inst. The subject of the Kentucky election was considered. After a long discussion, a motion for the previous question was made by Mr Lytle. The resolution, as amended, gives Mr Letcher a small majority of the votes. The motion for the previous question was rejected, ayes 103, noes 112, and the House adjourned.

In the Senate on Wednesday, after the presentation of several memorials, and a brief discussion of the amendments of the Constitution, proposed by Mr Bibb, the motion to print 30,000 copies extra of the reports on the Post Office Department came up for consideration. After a protracted debate, this motion prevailed ayes 26, noes 14.

In the House of Representatives, the subject of the Kentucky election occupied the whole day. Mr McKay moved that the report be recommitted, with instructions to the committee to introduce a report, declaring the election void, for irregularity and uncertainty. On this motion a call of the House was ordered, and it was adopted, ayes 113, noes 109. Mr Marshall then called for the special order, being the resolution relative to this election. It was objected to this call, that the special order was disposed of, by the result of the vote just taken. While the question of order was under consideration, the House adjourned.

No business of public importance appears to have been transacted in the Senate on Thursday. The Appropriation bill was reported by the Committee on Finance, with amendments. The House of Representatives were engaged in the discussion of the contested election in Kentucky; and the Intelligencer gives the following brief view of the result of the proceedings:

After a long and tedious investigation, the House of Representatives yesterday determined that it could not determine whether Mr Letcher or Mr Morse was entitled to the contested place in the representation, in that body, from Kentucky; and the election is turned back to the People. Mr Letcher was yesterday within three votes of obtaining the seat; and if the members detained from the House by illness could with safety have attended, he would have actually been admitted to the seat, to which (now the question is ended) we feel bound to express our belief that he was justly entitled, according to the decisions of the House itself.

In the Senate on Friday, a bill for the repair of the Mars Hill Military Road in Maine, was ordered to a third reading. The special order, being the bill to provide for the claims due on account of French spoliations prior to 1800, was taken up, and made the order of the day for Tuesday; a motion made by Mr Forsyth, for its postponement till the next session, having been rejected, ayes 16, noes 26. The Senate then proceeded to the consideration of Executive business, until the hour of adjournment.

In the House of Representatives, the resolution of Mr J. Q. Adams, relative to the deposite Banks, was discussed until the expiration of the hour allotted to resolutions. The bill to fix the Northern boundary of Ohio was referred to a select committee of seven members. The joint resolution from the Senate, declaring the reasons for the removal of the deposites, given by the Secretary of the Treasury, insufficient, was taken up. Mr Polk moved that it be laid upon the table. The motion prevailed, ayes 114, noes 101. The second resolution, ordering the restoration of the deposites, was also, on motion of Mr Polk, laid upon the table by a vote of 118 to 98. The bill to revive the act, granting preemption rights to settlers on the public lands, was passed.—The bill making appropriations for Indian annuities was considered until the hour of adjournment. [The above mentioned votes, relative to the resolutions of Mr Clay, are considered decisive of their fate for the present session.]

The Senate on Saturday, after passing several private bills, went into the consideration of executive business. [The nomination of Mr Flood, as a receiver of public moneys, in Ohio, is stated to have been rejected; and that of Mr Breedlove, as Collector at New Orleans, to have been confirmed on Friday.]

In the House of Representatives, Mr McKim of Maryland asked the unanimous consent of members to submit a resolution, authorizing the issue of treasury notes, to the amount of $15,000,000, as a national currency, to be loaned by the Government. His request was not granted. The bills, making appropriations for the West Point Academy and regulating the coinage, were reported to the House by the Committee of the Whole. Considerable opposition was made to the former. The latter is said to propose to reduce the value of the half and quarter eagle, and of the half and quarter dollar, to four or five per cent, below the proportional value of the standard eagle and dollar.

GENERAL INTELLIGENCE.

Boston Young Men's Bible Society.—By the Treasurer's Report, at the late annual meeting of this society it appears that the receipts of the society during the past year have been $677,43; its expenditures $582 62, leaving a balance of $94,81 in the treasury. The increase of members has been in a high degree encouraging.

On motion of Rev. Mr Gannett, it was voted that the Society endeavor during the coming year, to supply every destitute family or person in this city with a copy of the Scriptures.

The following Board of Officers was elected:—Viz:
Louis A. Cazenove—*President*,
Edward Otheman—*Vice President*,
Jno. A. Bolles—*Secretary and Treasurer*,
Wm. D. Ticknor—*Librarian*.
Directors—R. C. Waterston, P. Greely, Jr., T. B. Dix, Wm. D. Ticknor, E. J. S. Corlew, O S. Felt, Francis Alger, Chester Daniell, W. H. Richardson.

YOUNG MEN'S TEMPERANCE SOCIETY. The Boston Young Men's Temperance Society at their meeting on Monday evening, appointed the following gentlemen delegates to the Temperance Convention, to be held at Worcester, July 1st, viz:

Messrs. Henry Edwards, George S. Hillard, John A. Bolles, Frederick T. Gray, George W. Gordon, Amasa Walker, Wm. H. Richardson, George W. Phillips, James M. Whiton, R. C. Waterston, Wm. Blake, Gustavus Horton, Ezra Palmer, Jr. Oliver Lincoln, Matthew Bolles, Jr. Michael H. Simpson, B.B. Thatcher, Edward Noyes, Charles A. White, Horace Kimball, J. N Barbour, Wm. B Spooner, J. S. Kimball, James C. Converse, Geo. W. Light, Bradley N. Cummings, Isaac W. Smith.

Connecticut.—The Legislature of Connecticut adjourned on the 6th inst. after a session of about four weeks. Willian L. Storrs, of Middletown, was chosen Speaker of the House of Representatives, in the place of Roger Huntington, appointed State Comptroller. The law passed last year, providing for the choice of Members of Congress by districts, was repealed. A law was passed abolishing all reviews and trainings of the militia except a company inspection in the spring, and reducing the fine for non-attendance to one dollar. A law passed prohibiting the drawing of all lotteries and selling of tickets, after the 3d of June, 1834, except unexpired grants. The Enfield Bridge Company is the only grant in existence. An Act passed for giving a bounty on Chinese mulberry trees. The Legislature otherwise encouraged liberally the culture and manufacture of Silk.

Fire in Augusta, Me.—On Sunday night, 8th inst. about nine o'clock a fire broke out in a back building attached to the Kitchen part of the House of Judge Cony, which continued to spread towards the main building until the whole was completely enveloped in flames. Every thing was however removed from the house which was moveable, and we are happy to learn that his furniture was generally handled with care, and as little injured as could be expected under the circumstances. By means of wet carpets and one engine the adjacent building formerly the Judge's office, and now containing the library of the Cony Female Academy was preserved; also a carriage house and wood house filled with wood, and the stables which were somewhat distant. The trees and shrubbery served in some degree to screen the surrounding buildings.

Judge Cony's house was of wood, built by him in 1797. It was erected on the 17th October, the anniversary of the capture of Burgoyne. He probably took some pains to have the frame reared on that day, as he was an adjutant in the American army at Saratoga, and assisted in obtaining that very important victory, which turned the adverse tide of war in favor of the American arms.

The cause of the fire is not ascertained. No fire was kept in the outbuildings where it broke out, nor was there any thing to cause spontaneous combustion.

Test Oath Annulled.—The Charleston Courier of June 4 says, 'it affords us the most heart-felt gratification to be able to announce to our readers, this morning, that the Test Oath has been declared unconstitutional, null and void, by the Court of Appeals. An independent judiciary have asserted the majesty of the Constitution, and arrested the arm of oppression uplifted in the name of the people to cleave down the liberties of the people. The value of this great bulwark of popular rights and social order could not have been more strikingly exemplified, than in the present instance, standing erect amidst the strife of parties, unmoved by the menaces of power, and yielding efficient protection to the weak against the strong.

In giving vent to our overflowing joy on this grateful occasion, let us hope that our opponents also will rejoice in the removal of this obstacle to the restoration of harmony in our distracted State—to the return of that era of good feelings which will again unite us in the bonds of social, if not political brotherhood. It is high time that alienated affections should return to their wonted, but long deserted channels—that the rankling wounds of the social and even the family circle should be healed, and that party warfare, if it must still be waged, should at least be henceforth characterized by the courtesies and charities of life. We hope then that our opponents will not only be reconciled to the response of the Judiciary in our favor, but will even hail it as a fitting occasion for forgiving, if not forgetting, the strifes and animosities of the past.

A letter from Columbia, to the editor of the Charleston Mercury, dated June 4, says—"There is great excitement here on account of the decision of the Appeal Court. A public meeting is called for Thursday night, and it will require all our prudence to keep the people within bounds."

MARRIAGES.

In this city, on Tuesday morning, by Rev. Mr Gannett, Rev. H. B. Goodwin, of Concord, to Amelia, daughter of the late Wm. Mackay, Esq.

By Rev. Mr Ripley, Mr Samuel E. Brackett to Miss Caroline S. daughter of Mr Richard B. Callender.

At Dorchester, on Sunday evening, by Rev. Dr Harris, Mr Seth Williams to Miss Lucy Leach.

In East Cambridge, Mr Joshua Lovell, Jr. of this city, to Miss Hannah, daughter of Joshua Binney, Esq.

At East Cambridge, on Sunday morning, by Rev. Mr Alarick, Mr Alexander C. McLane to Miss Harriet Patterson.

At Salem, Mr Francis Cox to Miss Mary G. Shays.

At Boscawen, (N. H) by Rev. Dr Wood, Mr Calvin M. Chadwick to Miss Apphia S. Clough being the third generation married by Dr W. since his settlement in B.

DEATHS.

In this city, Mr Philip Wentworth, Jr. 47; Mr Erastus O. Frink, from Vermont, 22; Julia Ann, daughter of Mr David Phelps, 3

At Roxbury, on Thursday morning, Mrs Sarah, wife of Mr C. Sessions, of this city.

In Roxbury, 14th inst. Mrs Avis, wife of Mr John Brooks, 31.

At Cambridge, on Sunday morning last, Miss Mercy J. Crombie, 33, formerly of Plymouth.

In Hingham, Mr Israel Lincoln, a soldier of the revolution, 87.

In Scituate, Louisa Doane, wife of Capt. Samuel Brown, 18; Miss Abigail S. Nott, 24; widow Mary Ellms, 96.

In Cohasset, Mr Ephraim Lincoln, a soldier of the revolution, 79.

In Newburyport, Mrs Mary, wife of Charles Whipple, Bookseller, and daughter of the late James King, Esq. of Salem, 53.

In Providence, Capt. Benj. Wheaton, aged 78.

In Wells, Me. Miss Ann Fairfield, aged 100.

In Biddeford, Sarah Tarbox, aged 93.

In Kennebunk-port, Mr John Fairfield, a patriot of the revolution, aged 75.

At New York, on Friday last, Charles Baldwin Esq. an eminent legal practitioner.

Drowned, on Saturday the 7th inst, at Hartford, Conn. Lewis Stebbins, an amiable and promising young man, aged 18, son of Mr Festus Stebbins of Springfield, in this State.

MR PALFREY'S SERMONS.

O. C. GREENLEAF, 118 Washington street, has for sale a few copies of Rev. Mr Palfrey's Sermons preached in the Church in Brattle square, July 18th 1824. With notes historical and biographical.
june 21.

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, West Cedar Street.
Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.
May 24. eptf.

LIBRARY OF HARVARD UNIVERSITY.

ALL persons, having books from the Library of the University, are, by law, required to return them *on or before* Wednesday the 25th instant.
June 14. T. W. HARRIS, Librarian.

TEMPLETON HIGH SCHOOL.

THE Sixteenth term at this school will commence on Thursday the 5th of June. The young gentlemen and ladies attending this school will find many facilities afforded for improvement in their several studies. An extensive library consisting of the most valuable works for obtaining general information, and of books of reference, will enable the student to attain an accurate knowledge in the several branches of study he may pursue. The boarding house, which is connected with the school room, is under the immediate control of the principal and his lady, who will make every effort for the intellectual and moral advancement of the students.

Lectures will be given by the principal in chemistry, philosophy and astronomy, illustrated by apparatus, to which the students will be admitted free of expense.

Board and Washing	$1,33
Tuition in Latin and Greek	4,00
English	3,00

J. BATCHELDER, *Principal.*
Templeton, May 10th 1834.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S.G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belshams,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion, Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L' Enfant Nouvean Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*
JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

ARTISTS' EXHIBITION OF PAINTINGS.

STRANGERS visiting the city, are informed that they may enjoy a very pleasant hour at Harding's Gallery, School street, where are now to be seen a large number of splendid paintings, the productions of Boston Artists. Admission 25 cents, children half price.
May 31

LETTER PAPER AND PENS just received a good supply of letter paper,—part of which is neatly done up in half reams, for sale at low prices. Also Gills superior LUNAR PENS.
May 24. S. G. SIMPKINS, Court street.

DANA'S WRITINGS.

RUSSELL, ODIORNE & CO. No. 134 Washington St. Boston, have recently published a beautiful and uniform edition of the Poems and Prose Writings of RICHARD H. DANA. Probably no work has lately appeared in this country, tha has received such unqualified praise from the discriminating part of the community, as will appear from the following extracts from two of the ablest literary journals in the country. The work has also been favorably noticed in England and France.

"One feels all alone, as he reads Dana's Writings, that he is in company with the spirit of a single hearted and meditative Christian. Whether he sings to us of nature or of human life, there is ever the same evidence of deep and habitual thoughtfulness, the same gentle but fixed devotion to truth and purity. No volume of american poetry deserves so well to be studied; none is calculated to do so much good, especially to the young and meditative. Mr Dana will have enthusiastic admirers among those whose hearts are not moved by trifles; that is, those who really have hearts; and he deserves them."
Quar. Observer

"This work (Dana's Writings) we believe is not an ephemeral production, but destined to live, and assert a place in the immortal literature of our nation. Mr Dana's poetry is founded on nature, and strikes a chord to which the human heart responds, and therefore, like that of Cowper and Wordsworth, will always be read and loved."

"It will secure to its author, the more its compressed and wonderfully significant lines are studied, the credit of one of the most original and close thinkers, and be an enduring monument of an imagination that knows no limits, and of a talent as true to nature, as it is astonishing for its penetrating search.

As it regards the intellectual and literary merits of this volume—its rich, expressive, undefiled English—its profusion of discriminating imagery—its perceptions of what is true and false in manners and character—its keen, deserved, yet not illnatured satire—its moral tone, and withal its simplicity in reason, feelings, and love of nature; we are not able to refer to its superior, nor one which, as the fellow-countrymen of its author, we have more reason to be proved."—*Theological Review.*

The work is beautifully printed in one volume and bound in cloth, at $1,25. We have also copies in a variety of rich gilt bindings, from $2 to $3,50 each—than which nothing can be more appropriate and beautiful for presents.
May 31. RUSSELL, ODIORNE & CO.

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.
May 17. 6w

WARE'S SUNDAY LIBRARY. Vol. 3 comprising the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co. May 3.

POETRY.

[From the Father's Magazine.]

A FATHER TO HIS MOTHERLESS CHILDREN.

Come, gather closer to my side,
My little, smitten flock,—
And I will tell of him who brought
Pure water from the rock,—
Who boldly led God's people forth
From Egypt's wrath and guile,—
And once a cradled babe did float,
All helpless on the Nile.

You're weary,—precious ones,—your eyes
Are wandering far and wide,—
Think ye of her who knew so well
Your tender thought to guide?
Who could to Wisdom's sacred lore
Your fixed attention claim,—
Ah!—never from your hearts erase
That blessed Mother's name.

'Tis time to sing your evening-hymn,—
My youngest infant dove,
Come, press thy velvet cheek to mine,
And learn the lay of love.
My sheltering arms can clasp you all,
My poor, deserted throng,—
Cling as you us'd to cling to her,
Who sings the angel's song.

Begin, sweet birds, the accustom'd strain,—
Come, warble loud and clear,—
Alas!—alas! you're weeping all,
You're sobbing in my ear;—
Good night—go say the prayer she taught,
Beside your little bed,—
The lips that used to bless you there,
Are silent with the dead.

A Father's hand your course may guide
Amid the thorns of life,—
His care protect these shrinking plants
That dread the storms of strife,—
But who upon your infant hearts
Shall like *that mother* write?
Who touch the springs that rule the soul?
Dear mourning babes, good night.

Hartford, Jan. 1834. L. H. S.

SATURDAY EVENING.

BY BULWER.

The week is past, the Sabbath-dawn comes on;
Rest—rest in peace—thy daily toil is done:
And standing, as thou standest, on the brink
Of a new scene of being, calmly think
Of what is gone, is now, and soon shall be,
As one that trembles on eternity.
For, sure as this now closing week is past,
So sure advancing Time will close my last;
Sure as to-morrow shall the awful light
Of the eternal morning hail my sight.
Spirit of good! on this week's verge I stand,
Tracing the guiding influence of thy hand;
That hand which leads me gently, kindly still
Up life's dark, stoney, tiresome, thorny hill.
Thou, thou in every storm hast sheltered me
Beneath the wing of thy benignity.
A thousand graves my footsteps circumvent,
And I exist—thy mercy's monument!
A thousand writhe upon the bed of pain;
I live—and pleasure flows through every vein.
Want o'er a thousand wretches waves her wand;
I circled by ten thousand mercies stand.
How can I praise thee, Father! how express
My debt of reverence and of thankfulness!
A debt that no intelligence can count,
While every moment swells the vast amount.
For the week's duties thou hast given me strength,
And brought me to its peaceful close at length;
And here my grateful bosom fain would raise
A fresh memorial to thy glorious praise.

MISCELLANEOUS.

PRISON DISCIPLINE SOCIETY.

The following abstract of part of the sixth Annual Report of the Directors of the Prison Discipline Society, was published in the Boston Recorder of the 31st ult. It will be perceived that what is here given relates to the prisons in the State of Massachusetts, twenty-three in number, including eighteen Jails and the five Houses of Correction. The time of the examination, from which these statements was made, was the Autumn of 1833.

For the convenience of reference, we number the several prisons as follows:

No. 1, Lenox Jail.	No. 12, New Bedford J.
2, Springfield J.	13, do. H. C.
3, Northampton J.	14, Barnstable J.
4, Greenfield J.	15, Nantucket J.
5, Worcester J.	16, Edgartown J.
6, do. H. C.	17, Plymouth J.
7, Boston J.	18, Cambridge J.
8, South Boston H. C.	19, Concord J.
9, Dedham J.	20, Newburyport J.
10, do. H. C.	21, Ipswich J.
11, Taunton J.	22, do. H C.
	23, Salem J.

Moral and Religious Instruction.

In 15 prisons, there is either no religious instruction, or nothing is said of it in their reports. In 5, there is no regular instruction, only occasional visits—leaving only two regularly supplied, viz. South Boston and Cambridge. In Nos. 3, 7, and 23, the prisoners are supplied with Bibles. No. 4, no religious service for four years. In Nos. 12 and 21, clergymen of different denominations had formerly officiated in rotation, had given it up from want of the co-operation of benevolent efficient laymen. No 16, had only two prisoners, and those only for a few day, hence no need of instruction. Concerning No. 8, in one particular which we deem of fundamental importance, and which we have found true of no other Jail, or House of Correction in the State, we wish to express our strong approbation; the institution has a chaplain, appointed by the government of it, who performs divine service on the Sabbath, and teaches a considerable number of the prisoners in a Bible Class. We commend this establishment to the observation of all who wish to see a good House of Correction. In No. 18, 'The moral and religious instruction is furnished on the Sabbath, by students from the Theological Seminary at Cambridge.' 'The construction of the prison is such that it is thought inexpedient to collect the prisoners in any one place. What is done, therefore, must be done in the different rooms, by being shut up with the inmates.' In No. 22, 'among the females there is a Sabbath School, which has been sustained three years by the young ladies in the Female Seminary [Miss Grant's] without the interruption of a single Sabbath.' 'The mode of conducting it is by lessons in the Bible, by reading the Bible, and prayer.'

Solitary Confinement at Night.

This, in general has not been rigidly adhered to. Only two of the Jails are constructed for the purpose, Greenfield and New-Bedford. All the Houses of Correction, however, are built on that principle, which is fully acted up to in Nos. 6, 8 and 10, and in 22 as far as the rooms will allow. Nos. 12 and 13, though correctly constructed, have in their management departed from correct principles. In many of the prisons, particularly Nos. 1, 5, 7, 14, 19, 21 and 23 there is great negligence in allowing several of different grades of crime, tried and untried, to occupy the same room. In No. 1, for instance, are 12 persons in three rooms, while eight rooms are vacant. In No. 7, Boston, in the criminal department, are 9 prisoners, in 4 rooms, and 14 rooms vacant. In No. 19, Concord, one room is occupied by four prisoners; one a negro giant, aged about 28, for adultery; one young man of 18, on fine and costs, has been a clerk in Lowell; one of 21, on fine and costs; and one man, aged 27, who has been for a long time familiarly acquainted with the arts and practices of counterfeiters, and largely concerned in the business. It is difficult to conceive of a more dangerous association than this. In No. 14, are 7 young men, arrested for murder in two rooms, and two rooms vacant. In Nos. 18, 19, and 22, the number of rooms is quite incompetent for the number of prisoners. We regret to see that lunatics, in some instances, are still allowed to linger in prison.

Connection between Intemperance and Crime.

In this part of the Report, many interesting facts are detailed. Of 591 committed to Houses of Correction, 380 were imprisoned as common drunkards, and a large part of the remainder for assualt and battery, occasioned by intemperance. Of the 13 females at the Ipswich H. C. 10 were committed as common drunkards. Some, we are pleased to see, are confined for retailing without license. [If it is injurious to the community to sell without a license, how can the public good require any to sell with a license.] In Nos. 14 and 17, are prisoners for murder. In Barnstable Jail are 7 young men, three of them 21, one of 18, and three of 17 years of age, and three of them educated in the public schools in Boston, are all in Jail for the murder of Rogers. One of them had been to the store with Rogers, all were in liquor at the time of the murder. So much for selling rum to sailors; and at the bar of God, who will be most worthy of imprisonment, those who sell, or those who drink?' In Plymouth Jail, is also a prisoner arrested for murder at sea. He says—'It was a foolish scrape altogether—he had been drinking.'

Employment.

In one of the Jails, there is no employment, and no facilities for that purpose. The number in these prisons is generally very considerable, many of whom remain for months on fine and costs, who, it would seem, ought not to be in idleness; for men in prison who have no useful employment, are very apt to have a mischievous one. In Nos. 9 and 10, Dedham, there is good room &c. sufficient, but as yet little comparatively has been done. System and energy are wanted; which the overseers intend there shall be. In Nos. 12 and 13, New-Bedford, there are yards and work shops, but in October 1833, the keeper was inefficient. Another said to be well qualified for the office, has since been appointed. At Greenfield and Cambridge, are the only two Jails, where labor is regularly pursued. In the Houses of Correction, Nos. 6, 8, and 22, there is useful and proper employment. In Worcester and South Boston, are suitable accommodations; but in Ipswich, the hall where they labor, is small and dark, and a work house is greatly needed.

Increase of crime and litigation compared with increase of population.

In New Bedford and Concord jails only, has there been any considerable increase of imprisonments. In the former, it results from the growth and increase of business of the place; and in the latter, from the rise of Lowell, in the vicinity. The increase in Salem has arisen from the institution of a police court; and in some other places from using jails as houses of correction, particularly the recent practice of imprisoning common drunkards. On the whole, the increase of imprisonments is much less than that of the population; which considering the number and character of the wretched, indolent foreigners who are flocking to our shores and employed on our canals and rail roads, is a favorable omen.

Imprisonment for Debt.

The Report contains the results of the inquiries of 32 out of 49 imprisoned for debt at the time of the examination. The debts usually vary from 10 to 50 dollars. Of 32, 13 were expecting to take the oath; and 21 had wives and children from one to nine each; 9 were incapacitated to pay their debts, from personal ill health, or the ill health of their families. Of the 32, 17 were in the Boston jail; 7 expecting to take the oath; 6 sailors, one a sea captain, and two blacks; 3 are young men with families. Several of these are imprisoned on the suit of keepers of grog shops and boarding-houses. Dedham jail has one poor debtor who was in prison three weeks before he could get the means of citing his creditor, and then it was done in charity through the agency of the jailer, the debt is four years old $8,48, costs 17 or 18 dollars; has a family, his wife two years under the care of a physician and nurse, had been wounded himself: while in prison waiting 50 days to take this oath, might have earned $75, which his family has needed to make them comfortable; keeper never heard of his being intemperate. In Concord jail, is a young man imprisoned on suit for indorsement on a note for $50, for a relation of his who ran away; was under age when he signed the note; and not of age and sick when he was arrested and put into prison; his father had his wages, except enough to clothe him; attempted to commit suicide while in prison. Another has had property, but lost $8 00 by bad debts and endorsing; says creditor bought up demands against him.

Females in Prison.

Besides the houses of correction in Boston and Ipswich, only 13 females in all the prisons in the State, and 6 of these in Boston. Of these 13, 3 are colored, one insane and another idiotic. Of the 10 white females, 4 are committed on fine and costs, trifling sums; one for larceny; one for a high crime; one for intemperance; one crime unknown; and 2 insane. In the South Boston house of correction are 53. In Ipswich are 13, 10 for intemperance, one for a high crime, and two unknown.

Gambling in Prison.

During the visit to the Boston jail, cards were found in three of the criminals' rooms, and in several of the debtors' rooms. Why two men, imprisoned for crime, should be put into the same room, and have cards allowed them, in prisons where there are enough vacant rooms, instead of being separated, we do not understand. In Barnstable jail, in a room occupied by 8 concerned in the murder of Rogers at Provincetown, were found a pack of cards and a fiddle; and a pack of cards in another room.

Cleanliness in Prisons.

Only six of the prisons are reported in prime order, Nos. 4, 8, 9, 10, 17, and 20; the jail in Greenfield and the South Boston house of Correction are represented as models for imitation. Seven are reported as extremely filthy, Nos. 2, 3, 5, 11, 12, 13, and 22; the details are truly disgusting. In addition to permanent vaults, which are very offensive particularly in the summer, we have beds on the flour fit receptacles for vermin; sweepings in the corner of the room; fire places exceedingly filthy, filled with pots, pans and dirt; cups, old tin pans, pots, broken furniture, stove pipes, old clothes and rags, &c. in confusion about the rooms; and some actually infested with vermin. In Nos. 3, 5, 15 and 19 are permanent vaults, which are always a nuisance, and should be forever closed.

Dungeons in County Prisons.

Those in Nos. 3, 5 and 19, are the only dungeons of this sort in the State. These are poorly ventilated, the two latter not at all except from permanent vaults, and are not fit abodes for human beings. Hence, humanity prevents their frequent use.

Statistical Information.

The examination of the 23 Prisons and Houses of Correction in Massachusetts, in the Autumn of 1833, gives us the following results.

Criminals in Prison	254
Debtors	49
Lunatics	5
Females	79
Criminals during the year 1820	2.116
Do. 1828	2.100
Do. 1833	2,840.

Increase occasioned by imprisonment of common drunkards.

Debtors during the year 1823	1.995
Do. 1828	2,361
Do. 1833	1,912

Kindred of Prisoners.

The report gives us an account of 73 prisoners, of whom 26 are debtors. These 73 have 39 wise and 144 children; three are sons of widows who have 11 other children; two are mothers who have husbands and 6 children; 6 have parents living, besides brothers and sisters; two have been highly respectable, and have numerous and respectable connexions; six are young men; two are youths of 14; two are young unmarried females; and 15 have no families.

Receipts and Expenditures.

The Receipts for the past year have been $2,364 80: Expenditures $2,167 14.

LOWELL FACTORIES.

A late number of the Bunker Hill Aurora, contains some tabular statements respecting the manufacturing establishments at Lowell, accompanied with the following remarks.

The total amount of capital invested is but a fraction short of five millions and a half of dollars! and that the number of hands employed is nearly six thousand—more than four thousand five hundred of whom are females! Twelve hundred females are employed in the mills of the Merrimack Company alone! The Merrimack and Lawrence companies employ the largest amount of capital, and, of course, manufacture the greatest quantity of goods per annum. The former, with five mills, consume 86 bales, and manufacture 125,000 yards of cotton per week; while the latter, with four Mills consume 160 bales and manufacture 170,000 yards per week. The Merrimack Company employ 1700 hands and consume per annum 5000 tons of coal, and 1400 cords of wood! while the Lawrence Company employ but 1150 hands, and consume, per annum, only 400 tons of coal, and 100 cords of wood. This difference, we suppose, is produced by the quality and description of the goods manufactured.

The total amount of cotton consumed is 32,604 bales per annum, and the total amount of Cotton Cloth manufactured is, 697,000 yards per week; or, 36,244,000 yards per annum! 7,100 tons of anthracite coal 500,000 bushels of Charcoal, 3,500 cords of Wood, and 26,000 gallons of Oil are annually consumed! The weekly salaries of the female operatives amount to $14,868 75—the weekly salaries of the male operatives to $13,860: Total per week $28, 728, 75. Total per annum, $1,493,894! Almost a million and a half of dollars annually distributed among the middling and laboring classes of the community by the 7 Cotton Manufacturing Companies at Lowell alone! And the largest half of this vast sum is the product of female labor!—a sum which a few years ago the united labor of all the girls in the Commonwealth could not have produced.

HORRIBLE SUTTEE.

The rajah of Eedur, a small independent state beyond the British frontier in Guzerat, died on the 12th of August; and when the event became known to his household, seven of the ranees rushed into the apartment where the dead body lay. The mother of the present young rajah was alone ignorant of the fact of the death, being detained in her room by the karbarees, or native ministers. On the morning of the 5th, the seven ranees, two concubines of different castes from the rajah, one personal man servant, and four female slaves, were taken down with the corpse and burnt with it, before the whole assembled population of Eedur. Every body of influence is stated to have aided in the horrid tragedy; and not a single person, either connected with the rajah or otherwise, appears to have interposed by word or deed, to prevent these fourteen people from burning; on the contrary the greatest alacrity on all sides to complete this outrage. One of the ranees was several months advanced in pregnancy; another who had throughout shown a disinclination to sacrifice herself, had only been married nineteen months to the rajah, and was under twenty years of age. Just before the lighting of the funeral pile, the eldest ranee, sixty years of age, addressed the karbarees, saying that "she had always determined to burn with the rajah, and that no expostulation would have turned her from her purpose, but that it was strange she had not heard one word of dissuasion or compassion expressed by any one." She concluded by desiring them to go and live on the plunder they were securing to themselves by their destruction of the chief's family. The karbarees were influenced, it is understood, in sparing the life of the surviving ranee, as she is the mother of the late rajah's only son, and her loss might have been injurious to their interest. An extensive pillage of the rajah's personal property, consisting of various valuables in jewels, &c. is stated to have taken place for the benefit of the karbarees.

Bombay Courier.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for September and October.

CONTENTS.—The parable of the unjust steward—Luke xvi. 1—9—Familiar Letters on the Old Testament—On the Antediluvian history.—Explanation of 1 John iii 9—On apparent contradictions in Scripture.—Mistranslations in the common version of the New Testament.—Translation and Exposition—Matt. xiii. 24—43.

May 17.

HISTORICAL PARALLELS,

A NEAT 18mo volume, gives a great variety of events in history which took place at the same time.

History of Insects, three volumes illustrated by several hundred engravings, the most complete history extant, from the most authentic sources

History of French Revolutions of 1789 and 1830, giving a correct and condensed account of those great events, with maps and engravings, in 2 volumes.

History of the New Zealanders, prepared under the special direction of the London Society for the Diffusion of Useful Knowledge, with numerous illustrative engravings.

Published by LILLY, WAIT & CO.
May 3. 121 Washington st.

REES' CYCLOPEDIA.

FOR sale, a complete set of this invaluable work, (of which it is now difficult to get perfect copies) in fine order, for sale at a moderate price by RUSSELL, ODIORNE & Co. May 3.

SUNDAY SCHOOL LIBRARIES.

THE subcribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson, prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL ODIORNE & Co.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

THE MARRIAGE PRESENT.

THE Marriage Present. *"Her husband is known in the gates when he sitteth among the elders of the land."* This day Published by J. DOWE, 130 Washington Street. 6t April 12.

RARE THEOLOGICAL WORKS. The Subscribers have on sale, low, one copy of each of the following works:

Priestley's Theological Repository, 6 vols.
Sermons, by Rev. Geo. Walker of Manchester, (Unitarian) 4 vols.
Lindsey's Sermons, 2 vols.
Butt's Sermons.
Schleusner's Lexicon of the New Testament.

May 31. RUSSELL, ODIORNE & CO.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.
May 31.

LIBERAL PREACHER FOR APRIL.

JUST published, at 134 Washington St. The Liberal Preacher for April 1834. containing two Sermons by Rev. E. S Goodwin of Sandwich,—"Religion a personal concern," and "No Rest on Earth."

NO ICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as 'the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexiou with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author, by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO School Book Publishers, Boston Bookstore, No. 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School books generally; and keep on hand large quantities of the most approved kinds now in use in New England, among which are

Reading.—Emerson's First, Second and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, twenty one thousand copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania.

Arithmetic.—Emerson's Second Part of the North American Arithmetic, now too, extensively known and used in all parts of the United States to require comment

Geography.—Blake's new universal School Geography; also Colburn's algebra printed in imperial octavo, so as to admit of the maps being bound up with the text.

History.—Worcester's Epitome of History and Charts; also his large work with the Charts bound up in the Book.

Astronomy.—Wilkins' astronomy.

Drawing.—Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin.—Giles' First Book in Latin; Gould's Latin Grammar, Ovid, Horace, and Virgil; Jacob's Latin Reader, Parts 1 and 2. Anthon's Sallust, Folsom's Livy and Cicero, Leverett's Latin Tutor, Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

Greek.—Fisk's Greek Grammar and Exercises, Jacob's Greek Reader, Donnegan's Greek and English Lexicon.

French.—Surault's Rowbotham's French Grammar (now used in Harvard University;) Surault's French Exercises; Boyer's French Dictionary.

Also, a large number of Elementary works in the Italian, Spanish and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books will be supplied on the most favorable terms.

RUSSELL, ODIORNE & CO.
may 17. School Book Publishers.

THEOLOGICAL & JUVENILE LIBRARIES.

THE Subscriber has for sale a General Assortment of Theological and Juvenile Books; among them are the following which are offered *at Reduced Prices.*

Christ and Christianity, by W. J. Fox.
Christian morality, by do.
Channing's sermons.
Worcester's last thoughts.
do. on the atonement.
Norton's reasons.
Whitman's letters.
do. sermons.
Beard's family sermons and prayers.
Martineau's works.
do. Devotional exercises
Brooks' and Sewall's family prayers.
Griesbach's Testaments.
Harmony of the gospels.
Locke on the Epistles.
Ware's life of the Saviour.
do. sermons.
do. on the formation of Christian character.
Tucker's light of nature.
Scriptural Interpreter, 3 vols. by E. S. Gannett.
Christian's manual
Bible stories for children.
Abstract of Bible History.

Also for sale as above,

Abbott's mother at home.
Child at home.
Family at home.
Young christian.
Allen's questions pt. 1 & 2.
Boston Sunday school Hymn book.
Forms of devotion for Sunday schools.
Letters on the gospel.
Ware's Sunday library.
Nichol's Natural Theology.
Life of St. Paul.
Worcester's, Channing's and Carpenter's Catachism &c. &c

Sunday school libraries, supplied on very reasonable terms.

In press, (to be published in a few days.)

Views of *Christian Truth, Piety and Morality*, selected from the writings of Dr. Priestley, with an introductory notice of his life and character. By Rev. Henry Ware Jr.

L. C. BOWLES, Agent, 141 Washington street opposite the Old South. May 24.

VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by

May 31. S. G. SIMPKINS.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
AT 134 WASHINGTON STREET.

TERMS.—*Two dollars and fifty cents*, if paid in advance; or *three dollars* payable in six months.

To individuals or companies who pay in advance for five copies a sixth copy will be sent gratis.

☞ No subscription discontinued except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.